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NOTES.

A PECULIARITY OF KELTIC (IRISH) RITUAL.

In a previous article entitled *Keltic and Germanic* (see Journal I 442) I took the liberty of saying: "One example of specifically Irish usages occurs in the *Leabhar Breac*. The MS was written in the XIVth century, according to O'Curry; but the contents are of high antiquity. They are chiefly tracts on ecclesiastical subjects. Among others is a commentary on the canon of the mass, in which the commentator evidently presupposes a commingling of the elements in the chalice by pouring the wine upon the water. This is reversing the usual process, and the monkish symbolic interpretation put upon it is that the blood of Christ, the higher and more precious element, came down from above to the lower and grosser element of man and the world. Smith's Dictionary of Christian Antiquities (*sub* 'Elements') mentions no instance of pouring the wine on the water."

The above statement was advanced by me at that time with some misgivings. Not having the text of the *Leabhar Breac* at hand, I was trusting to my recollections of what Mr. Hennessy had said to me one afternoon in the library of the R. I. A.; and unrecorded recollections, as every one knows, are anything but infallible. The latest number of Kuhn's *Zeitschrift*, XXVI, Heft 5, pp. 497-519, contains an article by Whitley Stokes, which throws much light on this very subject, and seems to corroborate my once hazardous statement. The article is upon the Irish passages in the Stowe Missal. In it Mr. Stokes gives the text, with translation and notes, of an Irish tract on the ceremonies of the mass, which Mr. Warren has omitted from his edition of the Latin part of the Stowe Missal in his *Liturgy and Ritual of the Celtic Church*, Oxford, 1881, p. 199. Mr. Stokes gives also the text and translation of the *Leabhar Breac* treatise.

The translation of the Stowe-Missal treatise runs thus:

"The Altar is the figure of the persecution which causes them [*scil.* the Christians] sufferings.

"The Chalice, it is the figure of the Church which was set and founded on the persecution and on the martyrdom of the prophets and others.

"Water, first, into the chalice, and this is chanted thereat: *Peto te Pater, deprecor te Fili, obsecro te Spiritus Sancte*, to-wit, the figure of the people that was poured forth into the Church.

"The Host, then, upon the altar, to-wit, the turtle-dove. This is chanted thereat, to-wit, *Jesus Christus, Alpha et Omega, hoc est principium et finis*. A figure of Christ's body which was set in the linen sheet of Mary's womb.

"Wine then for water into the chalice, to-wit, Christ's Godhead or his Manhood, and for the people at the time of (His) begetting; this is chanted thereat, *Remittit Pater, indulget Filius, miseretur Spiritus Sanctus*," etc., etc.

It has seemed to me advisable to give the passage entire, for the sake of clearness, although the precise point involved is contained in the fifth clause, that beginning with "Wine then for water," etc., etc.

Mr. Stokes renders the Irish *fin iarum arhuisque hicaelech* (which in normal spelling would be *ar uisce i caelech*) by "wine then *for* water into the chalice." This rendering is not acceptable, for the reason that it fails to bring out the author's evident meaning. In the first clause, the altar is made to symbolize persecution. Then the chalice is made to stand for the Church as a divine organization. Third, the water poured into the chalice symbolizes mankind gathered into the Church. Next, the host symbolizes Christ's body in the womb. And finally the pouring of wine *upon* the water signifies the divine nature of Christ *added* to humanity. I do not see how we can help rendering the Irish preposition *ar* in this context by "upon." True, the usual meaning of *ar* in Old and Middle Irish is "for, before." Thus Windisch, in the dictionary to his Texts, p. 368, renders it by *vor, für, wegen; ante, prae, pro, propter*. But, p. 370 under No. 4, he gives several phrases in which *ar* has the force of the German *zu, hinzu*, "in addition to," e. g. *déc ar mili* = 1012, word for word in Latin *decem ad mille*, and *a cach ar cach ló* (láthe), "from each to each day," i. e. from day to day. There is, therefore, some lexical warrant for treating *ar* in our passage as "to," and thus letting the author inculcate good Catholic doctrine, however extravagant his symbolism may sound to us. If we adopt Mr. Stokes's rendering, we shall have to imagine the water as poured out of the chalice to make

way for the wine, *i. e.* the elect turned out of the Church, and Christ's humanity supplanted by his divinity!

Concerning the Leabhar-Breac treatise, it will be only necessary to remark that it corresponds very closely to the former, so closely in fact as to imply some direct connection between the two. And, in this particular passage, the wording is identical; the Leabhar Breac merely adding the definite article *ar in usce*, "for (?) *the* water."

J. M. HART.

THE DIALECT OF ASSOS.

Until the past summer the excavations at Assos have brought to light no inscriptions composed in any but the common dialect. Recently, however, there have been found several older bits containing specimens of the language of the country. This turns out, as might have been expected, to be nothing else than the Aeolic of Lesbos. A brief notice of these inscriptions, in advance of their publication in the papers of the Archaeological Society, may not be out of place here. The longest reads as follows:

. . . ἔξ (?) , ἃ σκευῆά ἐσσι δαμόσια ἐπὶ ἀγορανόμῳ Μεγιστία Σω[γ]ενε[ί]ω· ἡμιμέδμνοι χάλκιοι τρεῖς, [ῆ]μίεκτα ἔνεα, διχοίνικα δέ[κ]α, χοίνικες ἑπτα, τριχοῖα [χ]άλκια τέσσαρα, ἡμίχοον, ἀλ[λο] τριχοῖα χῶναν ἔχον. στα[θμα] χά[λκι]α· τάλαντα τρι[α . . . π]εντάμναον, . . .

Especially interesting is the form ἔσσι for εἰσι; this throws light on a doubtful point (see Meister, Griech. Dial. i, p. 171, note 2), and is to be restored (instead of ἐντι or εἰσι) for the impossible ΕΣΤΙ in Conze's long inscription of Eresos.

Two fragments, with only parts of lines, contain the characteristic forms *στράταγοι*, *tās bóllas*, Ἀνόδικος Κλεοκράτ[εος], ἀπέδωκαν, ἀγρεόμενοι, . . . αχον Ἀνοδίκη[ον], ἀγγελλάτω, ψάφισμα; datives in -οισι, accusatives in -οις, etc.

Of a number of brief epitaphs I note these: Ἀλέκτρα Λαριχεία, Ἀσίνω Ἀνοδικία, Αἰκλείδας Λαρίχω, Λάριχος Αἰκλείδα, Ἀμεννάμενος Λαρίχω, Ἀδία Ἡροῖδα.

The name Ἀνόδικος¹ (= Πραξίδικος?) is a new one, and seems to

¹ Ἀνόδικος = Ἀναξίδικος would be tempting if it were not for the ο in Ἀνο. So Ἀνακλήης runs with Ἀναξικλήης rather than Ἀνάκλητος to which it is usually referred. Ἀναγόρα, the name of one of Sappho's friends (Suidas), has been crowded out by the Ἀνακτορία of Maximus Tyrius (see Swinburne's 'Anactoria'), but Ἀναγόρα = Ἀναξαγόρα would have its masculine in Ἀναξαγόρας. Ἀνακρέων, if compounded with ἀνά, 'up,' would be the only one of its group to be so compounded according to Fick (Personennamen, s. 121). Βασιλοδίκαια, which is found C. I. G. 2448, 3, is a fellow to Ἀναξιδίκη.